361 T The main road runs down to the pier where one can get a motor-
[491] [504] boat to go to Amahei, Saparua, etc. Thus it is a kind of port. The main road to Waai turns left at the rather large mosque, and then goes by the radja's house, which is large and has an impressive, tiled-floor front gallery. A gong hangs here. Across from the mosque is the batu
[778] pemali placed there from the negri lama. In the
423 hills to the rear are the gardens (tubers, vege-
244 tables, etc.) and the sago groves. The former are family or individual property. The latter belong to the dati, and can be used by members of the dati with permission (of whom?). Here
[563] there are also some of the Buton people, living
[609] in their gardens. They are almost always situated in the hills. In the kampong there are Chinese stores. This is not true of Amahusu, as in the latter place they were driven out. The Christians say that they take all the money from the kampong, but the Mohammedans are more tolerant. In this negri there are actually
621 three "kampong": kampong Lama, kampong Tengah,
611 and kampong Baru. These are the only divisions
614 named. There are no set soa sections as in Ama-
624 husu. There used to be but now they are all mixed up. The Radja says that this is caused by the custom of a soa which is dying out practicing ambil anak (he knew the term), and thus bringing in men, who, with patrilineal descent, caused the confusion (but how could this be if it is real ambil anak?). Anyway, the soa are now scattered, as are the dati. There are twelve soa, but only four kepala soa as the Radja says this is enough. I wonder if this is true. [RK never found out.]

622 The Radja is a jolly fellow of about forty-
273 five who drinks a lot. He nearly always served
124 me beer, and once (on Friday, too) several drinks [of Tulehu.-Analyst]

T

423 621 sections. What happens is that each person in the dati may chop a tree anywhere in the dati territory with the consent of the kepala dati. As for the garden land, this is entirely family property and the dati has nothing to do with it. [244] Each family has its own gardens and can use them as it pleases. But, as everywhere in Ambon, there is no sale of land. The reason for this is that there are no individually owned portions of land, only individual rights to use the land.

A workable hypothesis may be that in Hitu the non-rotating Tulehu system is common, while in Leitimor the rotating Amahusu system is the rule. I asked about this, and the assistant said that so far as he knew all the Mohammedan kampongs in Hitu had the Tulehu system. Family gardens are hereditary.

423 [621] Of course there is the tanah negri, and here, as in Amahusu, anyone with the consent of the radja or saniri council may develop such land. There is also a kebon sago negri.[1] The assistant says that this applies only to the sago groves. [651] The proceeds go to the negri treasury.

[427] [651] Parts of the tanah negri may be rented to aliens, and the rent also goes to the negri treasury.

House plots are individual property, but there can be no sale or buying of these. Trees, however, may be bought or sold or rented without the land on which they are growing.

423 556 621 I asked whether or not it is true that there is no difference between rich or poor in regard to the land. They said this is true. But, I asked, suppose there is one dati with few members and another with many members. Their shares of sago land will not be equal. They said that that is true. Then I said, the former has more trees per capita than the latter. Laughingly, he agreed

[1] [i.e., community-owned sago plantation -- Analyst]

207 A
346 and hear the former when they are in Ambon.

178 There have been a few changes technologically
342 speaking in the last fifty years. There are
493 several zinc roofs in the community. Automobiles have now taken an everyday place in the life of Amahusu.

286 There is no weaving done at all and no memory
181 of weaving. One Amahusu man brought back an Aru wife and she had a backbar loom. Why don't these people learn, and make some pretty clothes? They are so dull. There is no spinning and no memory of spinning.

323 There are five potters, male and female.
326 There is good clay here. There is no smith and practically nothing else.

Canned meat and fish and milk have come in
262 in the last half century. The use of the first
178 two, especially in off seasons for fresh fish,
853 is notable. Children drink canned milk more than formerly, but it is hard to get without a doctor's prescription. Formerly, if a mother did not have enough milk, she got a wet nurse. Now this is not so much the case as they do not like to give or take milk to or from another.
[124] I couldn't quite get the reason for this. This old fellow is hard for me to understand. It can't be my Malay, because Musila is all right. Maybe the old man speaks Ambon Malay. Otherwise there has been not much change in the food situation.

●244 There were many gardens fifty years ago, but
311 now there are very few. Then people supported
178 themselves to a large extent. Today they buy most of their food. They do not even use all the land that they have, and this is a great change.

178 Today they use shovels, hoes, forks, etc. He
412 is especially impressed by the use of forks.
[245] The digging stick was much used formerly. There is little Sago here.

N

000 rite, and it is also done in other negri.

845 It is believed that if a woman dies in child-
766 birth she becomes a puntiana only if the child
775 has not yet emerged. It makes no difference if
114 the child or mother or both are dead. If the child has emerged, there is no puntiana. But if the child dies inside the mother, then she (the woman) is considered a puntiana, and they do as Riedel says (tie thorns and hair to her nails, etc.).^

782 There are offerings to the earth mother placed
244 in the gardens by some people here. This is done especially if there is a new garden. The Butonese always do this.

769 The ancestors of the old may return, and many
773 see them. This is a very common story in Ambon.
775 The Rani says that when Gaspersz son Willem was having a child in Java a mysterious woman appeared to the grandmother in Ambon and asked her what she planned to give the child. She then disappeared. This may be the mystery girl of Soya. The place is full of such wonder tales.

789 There are lots of matakau beliefs here. One
685 sharp lad who was not very agreeable to me, but
753 who is a noted fisherman (fl. 1500.00 in twenty days), is known to make powerful matakau. He doesn't do it, as the results are terrible if anyone breaks a taboo. Then Gaspersz's son said that Baier, the former HPB at Piru, Ceram, was out in the woods once and took a piece of a stewing snake from an Alfur. The latter was there and said that he wanted to test it only. Within a week his jaws were akimbo, his eyes were crossed, and he could not speak clearly. He was so bad that he had to be moved to Makassar, as the doctors did not know what to do for him. That is why Willem Gaspersz replaced Baier recently at Piru. The latter is slowly getting

^ [See p.81 of Riedel as cited in bibliography, cat 113 --Analyst]